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What the Law is.

BY PROF. WILLIAM HOYNES.

Law is unlimited in its scope and universal in its application. In all the relations of life we are subject to it. By night and day, through month and year, it protects, directs and governs us. No altitude so great, no depth so profound, no desert so bleak, no ocean so mighty as not to be within the range of its jurisdiction. Subject to it are all created things. Its first canon is regularity. This regularity implies order and stability. In the ratio of its regularity, order and stability it takes rank in authority and majesty. In the domain of natural law this regularity is uniformly constant and manifest. Only such laws as depend upon the human will for existence are customarily reduced to anything like an arbitrary classification. However, referring to law in general, we may classify it as follows: 1st, natural law; 2d, revealed law; 3d, human law.

NATURAL LAW.

First. Natural law has its origin, force and sanction in the will and power of the Creator. It applies to and governs all things. It is everywhere recognized as the supreme law. All legislative bodies defer to it. Courts pronounce absolutely void all enactments opposed to it. All nations yield obedience to it. We cannot avert its decrees, nor change its course, nor check its operations. It fixes the stature, individualizes the expression and establishes our fundamental qualities. It punishes us with pain or death for the infraction of its rules. It is manifest in varying degrees of force and activity all the way from the ephemeral insect to the elephant,

from the protozoan to the whale, from the drop of water to the ocean, and from the grain of sand to the planet on which we live, not to mention the other planets, systems and suns in all the range of boundless space. Vegetation perennially grows and withers; the mighty oaks of the forest flourish for a period, and then decay and die; winds sweep over the surface of the earth, equalizing the temperature, purifying the atmosphere, and facilitating communication between different countries; water runs in rivers, rises in clouds, falls in rain or snow, or spreads out in the mighty expanse of sea and ocean. The planets move in their spheres with a regularity that enables the astronomer to foretell to the minute eclipses and other sidereal movements to occur hundreds of years after making his calculations. All beings and things exist, act, grow, decay and perish in obedience to the immutable decrees of the law of nature. Established by the Creator, it is the primary or fundamental law. It has been defined as a rule of human action prescribed by the Creator and discoverable by the light of reason. The revealed law, not less than that enacted by legislative bodies, must harmonize with it. It is sometimes difficult to trace it in all the ramifications of its application to the relations of men and things; but nevertheless it should be considered with great care and patient analysis in enacting and construing laws.

REVEALED LAW.

Second. Next comes the revealed law. This is viewed as comprising the precepts given by the Supreme Ruler for the government of mankind. It prescribes the duties we owe to God and to one another. A formal recognition of it, coupled with fulfilment of the duties it enjoins, may be called religion. The Scriptures

are its constitution, the temples dedicated to the worship of God its courts, and the clergy or ministers of religion its expounders. It enjoins fidelity and perseverance in the practice of piety, charity, humility, temperance and benevolence. Although the precepts of this law are contained in Holy Writ, yet there is as much need of a clergy and church to interpret and apply them as there is need of judges and courts to construe and apply the laws of the land. As Madison elegantly says:

"When the Almighty Himself condescends to address mankind in their own language, His meaning, luminous as it must be, is rendered dim and doubtful by the cloudy medium through which it is communicated."—*Federalist*, No. 37.

There is manifest need of the services of men learned in exegesis to explain and remove the perplexing doubts and obscurities, not less than to reconcile the seeming contradictions, encountered even in the language addressed by the Almighty to mankind—the revealed law. This should be done, however, in the full consciousness that the law of nature is also the law of God. It is the first law—the law by which, according to the plan of the Deity, mankind was governed prior to the promulgation of the revealed law. Revelation is supplemental to it. We see the handiwork of the Almighty in all things in the domain of Nature and read "sermons in stones and running brooks," as the poet expresses it. Revelation and science are complementary to each other. Both should be understood to teach the same lesson as to the wisdom and power of the Creator. We know that natural law comes from the hand of the Almighty, and we may well believe that, when properly understood, there can be no discord between it and revealed law, which is admitted to be from the same source. We seek the truth not only in the revealed law, but also in

"That great cathedral, boundless as our wonder,
Whose lamps the sun and moon supply;
Its choir the wind and waves, its organ thunder,
Its dome the sky."

There is a notable distinction between revealed law and the law of the land in respect to questions of motive, sentiment and obligation. That enjoins upon us the duty of being charitable, benevolent, reciprocally helpful, and grateful for benefits received; while this does not undertake to enforce or even recognize any obligation in respect to these matters—matters resting in motive, sentiment or gratitude. Moreover, the law of the land does not undertake to deal with the thoughts harbored or designs formed by any person, no matter how wicked,

malicious or criminal they may be, so long as they are not reduced to action or communicated to others. They are punishable only when put into active exercise or made the subject of conspiracy, and the like; and even in such case they serve only to aggravate the guilt of the offender. But revealed law, on the contrary, concerns itself with the thoughts and purposes of men, as well as with their acts, whether secret or overt. It forbids us wilfully to entertain any thoughts, purposes or designs that would, if reduced to practice, find expression in unlawful, improper or criminal acts. Its prohibition is as pronounced against wicked, degrading, malicious and criminal thoughts and intentions as it is against acts of a corresponding nature. The least reflection will vindicate its wisdom in this regard. Its prohibition is just and proper. Every time we willingly entertain any particular thought, or form any specific purpose, whether good or bad, the probability of its recurrence becomes increased. The impression it leaves deepens in the ratio of its repetition. Again, the frequent recurrence of such thought or purpose results almost inevitably in its being put into operation. Besides, many persons who have closely observed the workings of the human mind claim that a vicious or degrading thought, or a deliberate purpose to commit crime, if repeatedly entertained, may do as much to corrupt the heart, sear the conscience and lower the moral standard as though it were actually put into exercise. In view of such facts, none will deny that religion subserves the welfare of humanity in making this distinction, and placing its veto upon degrading thoughts and criminal purposes. In this respect it is complementary to the law, and the service it renders in the economy of human life is of vital importance. It holds fast to the spirit of equity, and this enters into and pervades the laws dependent upon custom and legislative enactment.

All human laws are based upon two foundations. These are the law of nature and the law of revelation. Human laws are subordinate to and declaratory of them.

HUMAN LAWS.

Third. In the growth or development of government man becomes the head of a family; the family grows in numbers until it becomes a tribe, or part of one; the tribe becomes possessed of a town or county, and the county grows into a state or nation. There can be no government without law. From law, indeed, it should derive its name rather than from the seat of the supreme power, notwithstanding Aristotle's

classification. Government is the power behind the law. All the agencies and powers of government are pledged to the execution of the law. To this end must go, under the sheriff, all the power of the county, if necessary. If that be insufficient, all the militia of the State must be called out. If even that be inadequate, all the armies and ships of war of the General Government may be called into requisition.

GOVERNMENT

may be defined as "that aggregate of institutions by which society makes and carries out those rules of action necessary to enable men to live in the social state." It is essential to the well-being of mankind. In a state of nature individual force dominates. A man may protect his own according only to the measure of courage or physical strength given him by the Creator. If he be weak in body, wanting in courage debilitated by disease, or enfeebled by old age, he is wholly at the mercy of his more powerful and aggressive neighbors. They may deprive him of the fruits of his labor without hazard of being held accountable by any earthly tribunal. For theft, murder and violence there would be no redress, except in possibility of retaliation by the family and friends of the victim. Very manifestly the prevalence of that state of things would discourage individual enterprise, confine the undertakings of labor to the humble range of hut and chase, base upon paucity of possessions the hope of personal security and cast a fatal blight upon voluntary industry and frugality. Thus would the hand of withering repression fall upon prosperity and progress. To use the language of Bentham:

"Property and law are born together and die together. Before laws were made there was no property; take away laws and property ceases. . . . The right of property is that right which has vanquished the natural aversion to labor; which has given man the empire of the earth; which has brought to an end the migratory life of nations; which has produced the love of country and a regard for posterity."

"Government is founded," says Aristotle, "that men may live, but continued that they may live happily."—Pol., b. 1, c. 2. It is established with a view to securing equality of rights and justice and promoting the public good. *Trist v. Child*, 21 Wall. 450; *Stone v. Mississippi*, 101 U.S. 820. It is a moral relation necessarily resulting from the nature of man. The wants and fears of individuals in society tend to government. Its powers are delegated or trust powers. A written constitution may be compared to a letter or power of attorney.—*Virginia Coupon Cases*, 114 U.S. 290.

The power that men have in a state of nature to punish those who offer them violence or do them wrong is transferred to the government they organize. They surrender that power, together with many of their natural rights, in order that it may be exercised effectively and impartially. Under law "the dwarf," to use an expression of Vattel, "is as secure as the giant" in the enjoyment of his possessions and the exercise of his rights. The rights of the young and old, the sick and poor, the lame and feeble, are as carefully protected as those of the strong and healthy, the active and powerful, the rich and influential. The following may be cited as throwing additional light upon the subject:

"Government is formed by depriving all persons of a portion of their natural rights. The rights they enjoy under government are not conferred by it, but are only those of which they have not been deprived. It is only by a deprivation of all persons of a portion of their rights that it is possible to form and maintain government. Without it there could be none but government by each individual, as he might be able to sustain his power. Its organization means a surrender of a portion and the control of his reserved rights, and the power of the government to control all persons in the exercise of these reserved rights must be conceded. *Salus populi suprema lex*, is a maxim of the law that has peculiar force. In the maintenance of the government and the general welfare, individual rights, whether of natural persons or corporate bodies, must yield to the public good, and the General Assembly is invested with the sole power of determining under what restraints all persons, whether natural or artificial, shall pursue their various avocations, unless restricted by constitutional limitations. That is an essential attribute of government."—*Wiggins Ferry Co. v. East St. Louis*, 102 Ill. 569.

A government, it will be conceded, should never wantonly interfere with the individual liberty of its citizens. It has been aptly said that "the end of scientific jurisprudence is to determine, and the end of government is to maintain the equal rights of citizens before the law." However, the maintenance of the public security, which depends upon the effectiveness of the government, implies the right to uphold and preserve the morality of the community; for the corruption of public morals is always incompatible with the welfare or permanent existence of a commonwealth. But in questions relating to this subject resort must be had to the common conscience as the most reliable standard of right. The principles of morality and right commonly acknowledged have over the heart and conscience of the individual an authority far greater and more binding than the impressions or convictions peculiar to himself. He seeks as by a spontaneous impulse to make his actions square with the common standard of right and justice.

Government is based upon the principles of right and justice, and whenever it departs from these principles it violates the purposes of its creation and tends inevitably to decay and ruin. Were governments generally to be abolished, all the powers they exercise would return to and be distributed among the people. Needless, however, to say that this would be an evil in all respects lamentable. It would be anarchy. It would mean license to the strong to prey upon the weak and helpless. As want of government and the absence of laws mean retrogression, the destruction of industry and a return to the savage state, so a strong government and wise laws mean security, progress and prosperity, not less than the diffusion of education and the advancement of civilization. The better a government is, the happier are its people. The truer it is in adherence to the principles of justice, the stronger it stands in the estimation of the world and the affections of its citizens.

For the protection and security which the government assures and gives its citizens they are bound to make a return. They must support it by paying taxes, aiding in the execution of its laws, and serving in its armies whenever war becomes flagrant. The protection given by the government is the consideration for which taxes are demandable; and all persons who receive or are entitled to such protection may be required to render a reasonable equivalent when the tax collector calls. In short,—

"Every government has the right to tax private property for such purposes as are essential to its own due and rightful administration. This simply compels a just contribution from those who depend upon its strong arm for shelter and protection." *Cooley on Taxation* 1; *Opinions of Judges*, 59 Me. 591; *Loan Association v. Topeka*, 20 Wall. 655; *Perry v. Washburn*, 20 Cal. 318.

Thus it may be seen that the duties due from the people to the government and from the government to the people are reciprocal. If the government discharges its duties well, the people are usually satisfied. General dissatisfaction and popular commotion almost invariably mean misgovernment.

Every state and nation has its own laws, and these are supreme within its territorial area or jurisdiction. Unless by its express consent, the laws of no other country have any binding force within its borders. This independence in respect to other nations is an attribute of its sovereignty. Nevertheless there is a notable correspondence as to fundamental principles running through the laws of all countries. This is especially true as to legislation designed for the protection of life and property and the ad-

vancement of the common interests of society. The people of every nation have peculiarities of their own, and their system of jurisprudence is framed and construed with reference to those peculiarities. Men acquire their moral convictions very largely from education and association with others, or from custom. Therefore, every aggregation of people brought together by any principle of association, such as nationality, common locality, social intercourse, profession, etc., have characteristics peculiar to themselves. The moral principles of one age or nation differ from those of another. This is true likewise of different callings, professions, neighborhoods and classes of society in the same age and country. In point of fact, it may be noted even in the case of different families.

(CONCLUSION NEXT WEEK.)

Henry Wadsworth Longfellow.

BY J. E. BERRY, '91.

"All are architects of Fate,
Working in these walls of Time,
Some with massive deeds and great,
Some with ornaments of Rhyme."

We all are workmen in this Temple of Nature, in these walls of Time; and, as workmen, our duties are varied: some, by the exercising of those nobler qualities which make them the masterpiece of an all-powerful God, by the firmness and untiring zeal with which they keep beneath their heels the animal nature within them, which constantly rebels at the iron will and rule of wisdom and morality, have graven their humble, yet honored and loved names on the rock of history—the corner-stone of civilization; others by the outpourings of their fountains of poetry, by their love of Nature and Man, by their gifts of truth, beauty and love, have raised a shrine in the nooks of the walls of Time and in the hearts of their fellowmen. Of the latter is Longfellow.

Henry Wadsworth Longfellow was born at Portland, Maine, February 27, 1807, of good old English parents. Born and raised in a country where the breath of freedom is inhaled by the new-born babe; where the wind and the wave are a symbol of that Liberty for which Washington fought and won, he grew like a young flower; and as years went on she dropped in his heart the seed of "The love for America," which, taking root, and fostered by the tender and loving care of "our poet's" parents, grew to a mighty tree, and brought forth good fruit a hundredfold.

Nourished by the higher influence of his young and tasteful mind, he soon passed from that dormant state when, like a bud that rests, as it were, for a minute to weigh some mighty argument before bursting into the beautiful, chaste and fragrant flower, his intellect burst from a bud of youthful purity and loftiness into a flower of inexpressible depth of beauty, thought and love.

His brain, like "wax to receive and marble to retain," had stored up the maxims and words of counsel that fell from the lips of proud and loving parents. They moulded his heart and character with such jealous watchfulness; they prepared him so judiciously for the high station which Providence had intended for him that at the age of fourteen he entered Bowdoin College.

From the day he entered until the day he was graduated, he showed that cheerful, light-hearted and lovable disposition, that superior nobleness and that refined loftiness of conception and imagination which make him one of the greatest of poets and the sweetest of modern versifiers. His height of simplicity and his beauty, depth and purity of thought, mingled with the crystal drops of poetry that distilled from his majestic soul and passing into one, made for him the lodestone of love and honor which drew to him his fellowmen to offer up their love at his shrine.

His *Alma Mater* saw in the young collegiate student the now idol of American literature; his learning and beauty of expression was rewarded by her, and at the immature age of eighteen she made him Professor of Modern Languages and Literature in her classic halls, a short time after he was graduated. After a stay of three years in Europe to perfect himself for his approaching exalted responsibilities he returned to Brunswick. He always bore the most friendly feelings towards Hawthorne who was his companion and schoolmate, both having been graduated at the same time.

Longfellow's first gift to the literary world and to mother America was a book of translations from the Spanish, which contained an excellent paper on the "Devotional Poetry of Spain." He had printed, when at college, a few pieces of minor importance, but heralds of the bright pageant of beauty and love that was to follow, and in these unconsciously imitated Bryant who was then the only poet of note in this western world; but in 1834 he picked the first rose for his garland of love and fame at the dawn of his poetical career. "Outre-mer," a prose work, made its appearance, and if he imitated the creator of *Thanatopsis* previously it cannot be

said that he continued to do so after his first work. This work, "Outre-mer," is not so interesting now; but, at the time of its publication, it won for him his first victory, and removed a stone from the path to the heart of his fellowman.

In 1835, he succeeded Mr. Ticknor as Professor of Modern Languages and Literature in Harvard to prepare for which he made a second trip to Europe, but returned in a little over a year. In 1839, "Hyperion" appeared. It contained some German translations; "The Song of the Bell" and "Beware" being the most appreciated. These two books, "Outre-mer" and "Hyperion," although they were once popular, mark a time when he exchanged sentiment for sentimentality and accepted mannerism for style.

His first poetical work, of any pretensions, was "The Voices of the Night" (1839), which contained some of the best of his early productions. "The Reaper and the Flowers" and "The Psalm of Life" were the most popular, because they revealed the simple truth and natural expression which are the characteristics of this great man.

Longfellow, at the time of the publication of his first volume, little thought that the words of his "Psalm of Life" would be realized in himself:

"Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

He is truly great, not only as a man of superior intellect, but as a simple applier to our hearts. He ever followed in life his precept of

"Let us, then, be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Whatever he undertook his heart went with his work. He learned

"to labor and to wait"

with a truly patient heart. His success was entirely due to his simple but lovely manner of appealing to our own sense of love and truth. Who could withstand the influence of Death represented in such beautiful lines as "The Reaper and the Flowers"? What mother is there to whom these lines do not appeal:

"My Lord has need of these flowerets gay,
The reaper said and smiled;
'Dear tokens of the earth are they,
Where He was once a child."

"They shall all bloom in fields of light,
Transplanted by my care,

And saints, upon their garments white,
These sacred blossoms wear.'

"And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again,
In the fields of light above."

"Ballads and Other Poems" (1841) was his next volume to appear. "The Skeleton in Armor," "The Wreck of the Hesperus," "The Village Blacksmith" and "Excelsior" being the most popular. This volume also contained that "expression of the inexpressible," "The Rainy Day." With what simple beauty does he clothe the expression of his loneliness; with what soft and appealing sadness does he tell his depression of spirits to us, many of whom can verify this exquisite production by our own experience. This short poem contains volumes; it stands hand in hand with the "Break, Break, Break!" of Tennyson at the head of wonderfulness of expression; if there ever was poetry in the world these two pieces surely are.

"Poems on Slavery" appeared in 1842 after his return from his third voyage to Europe, "The Slave's Dream" being the sweetest.

In 1846, that lovely dramatic poem, "The Spanish Student," came before the public, and when judged by its construction and the intention of its creator, it is certainly a beautiful poem, and should be only read as such, and not connected with the stage. "Precosa," the Egyptian dancing girl, in this piece, is one of the fairest offsprings of Longfellow's fancy.

"The Poets of Europe" and "The Belfry of Bruges" also appeared in the same year (1846); of the latter collection, "A Gleam of Sunshine" is the best loved. There is a something—an indescribable charm, a grace allied to melancholy—in this poem which makes it one of the few poems that refuse to be forgotten. "To a Child," is also a sweet piece of paternal love and admiration, and in this poem more than in any other does Longfellow show himself "The Poet of the Heart." Few poets have ever addressed their effusions to their children; but Longfellow followed not customs, but the promptings of a warm and generous heart.

The soft and mellow dawn of his success was fast brightening into the golden noon of his immortal fame; I say immortal, for the love, the honor, I may even say, the worshipful feeling for the creator of "Evangeline" will never die until the earth is no more. "Evangeline" is not sublime—for Longfellow never reaches the sublime—it is the simple key to our inmost soul, where it imprints itself to be loved forever. It is a piece saturated with unutterable beauty and

sadness, simplicity of thought and exquisiteness of expression; it is, in my estimation, the sweetest of all poems and the finest of word-painting.

"Evangeline," which was published in 1847, disputed the palm with "The Princess," which was published in the same year. The two volumes are so unlike that no comparison can or should be made between them. Each shows its writer at his best as a story teller; and if the mediæval medley surpasses the modern pastorals in richness of coloring, it is surpassed in turn by the tender human interest of the latter. I should no more think of telling the story of Evangeline than I should think of telling the story of Ruth. It is what the critics have been so long clamoring for, an American poem, and it is narrated with commendable simplicity. Poetry, as poetry, is kept in the background; the descriptions, even when they appear exuberant, are subordinate to the main purpose of the poem, out of which they rise naturally; the characters are clearly drawn, and the landscapes through which they move are thoroughly characteristic of the New World. It is the French village of Grand-Pré which we behold; it is the colonial Louisiana and the remote West—not the fairy-land which Campbell imagined for himself when he wrote "Gertrude of Wyoming." Evangeline, loving, patient, sorrowful wanderer, has taken a permanent place among the heroines of song.

Follow Longfellow's beautiful description of the Arcadian Paradise:

"Vast meadows stretched to the eastward,
Giving the village its name, and pasture to flocks without number.
Dikes, that the hand of the farmers had raised with labor incessant,
Shut out the turbulent tides; but at stated seasons the flood-gates
Opened, and welcomed the sea to wander at will o'er the meadows.
Solemnly down the street came the parish priest, and the children
Paused in their play to kiss the hand he extended to bless them.
Reverend walked he among them; and up rose matrons and maidens,
Hailing his slow approach with words of affectionate welcome."

Such was Grand-Pré, such Arcadia. In the peace of this community of love lived Evangeline, sweet and pure in her virgin grace and beauty. She was the idol of the village; hearts bowed before her majestic but humble and loving mien; hearts leaped with joy at her approach. Benedict Bellefontaine, the wealthy farmer of Grand-Pré and the father of Evangeline, lived with the pride of his heart.

"Stalworth and stately in form was the man of seventy winters;
Hearty and hale was he, an oak covered with snow flakes;
White as the snow were his locks and his cheeks as brown as the oakleaves."

Listen to Longfellow's description of that angel, Evangeline:

"Fair was she to behold, that maid of seventeen summers,
Black were her eyes as the berry that grows on the thorn
by the wayside—
Black, yet how softly they gleamed beneath the brown
shade of her tresses!
Sweet was her breath as the breath of kine that feed in
the meadows.
When in the harvest heat she bore to the reapers at
noontide
Flagons of home brewed ale, oh! fair in sooth was the
maiden.
Fairer was she when on Sunday morn, while the bell
from its turret
Sprinkled with holy sounds the air, as the priest with his
hyssop
Sprinkles the congregation, and scatters blessings upon
them,
Down the long street she passed with her chaplet of
beads and her missal.
But a celestial brightness—a more ethereal beauty—
Shone on her face and encircled her form, when, after
Confession,
Homeward serenely she walked with God's benediction
upon her.
When she passed, it seemed like the ceasing of exquisite
music."

Alas! that space will not permit me to tarry longer where I would fain dwell for hours. All know the sad, loving, tender story of Evangeline. No words can tell it; no description can raise it above its pinnacle of beauty and greatness. Alone has Longfellow drawn from the well of the English language; alone has Longfellow drawn from the fountain of poetry the thoughts, words and expression in which to tell this pathetic, yet lovely story. Read it; you will find what volumes cannot contain.

Tennyson could not write Evangeline, for he is too artistic, not sufficiently simple and sweet; he is the poet of beauty and artistic word painting, while Longfellow is everything. Farewell to Evangeline, while with reluctance I turn from her endearing story to dwell on more earthly things.

Longfellow was now at the zenith of his greatness, but his career did not terminate here. In 1849 he published a tale entitled "Kavanagh;" it has no plot to speak of, but its sketches of character are bright and amusing.

The five years which included the publications of "The Seaside and the Fireside," "The Golden Legend" and "The Song of Hiawatha"—1850, 1851 and 1855—added greatly to his reputation

as a poet of the highest abilities. The last poetical work mentioned above, "Hiawatha," raised a storm of enthusiasm and literary controversy as to the cause of its success and probable permanence. The scene is among the Ojibways near Lake Superior, the meter is rhymeless, trochaic tetrameter.

Three years later Longfellow added to the laurels won by "Evangeline" by the appearance of Miles Standish, a poem also in hexameter. It lacks the pathetic interest and exalted sweetness which is the charm of "Evangeline," but it has the same picturesqueness and some of the purity and sweetness of its lovely predecessor. Priscilla is a vivacious little Puritan maiden. The Puritan atmosphere here is as perfect as the Catholic atmosphere of the sister poem.

"The Courtship of Miles Standish" was followed by "The Tales of a Wayside Inn" which was followed by "The New England Tragedies," "The Divine Tragedy" and "The Hanging of the Crane" (1874). Longfellow had resigned his professorship in 1854. He once said that he was "too happy" in his home in the "Craigir House," and in 1861 occurred the tragedy of his life. His wife, whom he loved with all the power of his heart, was burned to death, her dress having caught fire while in the midst of her children. The Poet found refuge in his sorrow by translating the "Divine Comedy" of Dante (1867), which is the most literal translation extant.

Though Longfellow showed that the memory of his wife's tragical end was a bitter drop in his cup of life, yet he in no wise became so despondent or irreconcilable to the decrees of Heaven as to quench the fire of poetry that still burned in his soul; for in 1872 he gave to the world still another volume entitled "Three Books of Song" and "Kéramos" and other poems which appeared a short time later.

The vital spark now began to flutter as a candle flame in an open window; and, as the breeze that was to carry his soul on its sweet-scented bosom into the heaven of reward grew stronger, the flame of poetry gave one last struggle, "Hermes Trismegistus" was his last effort. Still stronger, still sweeter grew the impatient breeze that was to blow from earth its brightest flower. At last this flower of life dropped before the sweep of the "Reaper" and, resting in the arms of a grateful universe, in the bosom of his family, in the hearts of all men, Longfellow slept his last sleep (1882). Sweet was the incense that welcomed his soul into paradise, soft and solemn was the knell that tolled it on its way.

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The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-THIRD year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—We regret that, owing to the limits of our little paper, we are unable to publish entire the admirable paper on "The Law," by our esteemed Prof. Hoynes of the Law Department. It appeared in the September number of the *Chicago Law Journal*, and has elicited many encomiums from distinguished members of the Bar. The conclusion will be given next week, and we are sure that the whole article will be perused with pleasure and profit by our readers.

—On Thursday, the 5th inst., ten Sisters of the Holy Cross left Notre Dame, Ind., to take charge of the new mission in far-off Bengal, India, with which the Community has been entrusted by the Holy See. It was no small sacrifice thus practically to cut themselves off from home and friends, and devote their lives to the care and instruction of the children of the uncivilized heathen. But the sacrifice was cheerfully made by these religious souls, and will be

abundantly rewarded by their Father in Heaven to whom they have consecrated their lives and labors.

—Notre Dame enters upon its forty-eighth year under the most happy auspices and with the brightest presages of one of the most successful years in its existence. All the various departments of the University are well attended, and with increased numbers of bright, intelligent young men who have evidently at heart the work before them, and are determined to profit by the opportunities placed at their disposal. Classes were begun on the 3d inst., and have been in good working order ever since. But the formal opening of the scholastic year took place on Sunday morning, the 8th inst., with solemn High Mass celebrated by Rev. Father Morrissey, assisted by Rev. Fathers Spillard and Zubowicz as deacon and subdeacon. The sermon was preached by Rev. President Walsh, who spoke golden words of advice that must have sunk deeply into the hearts of his youthful hearers.

—Industry and perseverance are the first requisites for success in study as well as in everything else; and it should be the first care of the student to form habits of these virtues, which will crown his studies with success and be the best guarantees for future prosperity. Nothing can be gained in life without labor; and the student who imagines he will ever become a learned man without real, hard, earnest study of course deceives himself.

Perseverance, too, is not less necessary. It is not sufficient to have begun well; the same persevering effort must be continued to the end. The student when entering college should leave to those more experienced and enlightened than himself the direction of his studies, and should never quit those he has once taken up. The indiscriminate studying of one thing to-day and another to-morrow is one of the worst habits a student can form, and has filled the world with half-educated men. It always betrays a fickle disposition; and it is as trite as it is true, that a rolling stone gathers no moss.

It should be the earnest endeavor of every student to make the best possible use of every moment of time; and to accomplish this, nothing is more important than order in its distribution, allowing to each study the amount it requires. No affair, however important it may seem to be, should be allowed to encroach upon the hours reserved for study; if this inclination is once yielded to, it is next to impossible to cor-

rect it, and the occasions for postponing or omitting a class or other duty will increase in proportion as the habit grows on us.

Everything has its proper time. The hours of recreation are necessary to afford the mind as well as the body the relaxation required. The bow that is always bent is sure to break, and experience proves that those who study during free time, do not always gain by it.

Many students who have a just appreciation of time and money study only those branches which they foresee will be of most service to them in future; their wisdom is to be commended, but it is to be regretted that so many others entirely lose sight of this, and after years spent at college are neither fitted for a commercial nor professional life. The fault, however, is invariably their own, and arises from a want of system in study.

Most young men who enter college expect to accomplish everything in a shorter time than that marked out. That which ordinarily requires five or six years they hope to accomplish in three or four at most, and it would be useless to attempt to convince them of the folly of such an undertaking. "Next to the demon," said one of our former professors, with his usual earnestness, "there is nothing I hate so much as this over-eagerness, which is beyond all others the fault of American students." *Festina lente*. To commence at the beginning, and pass through in regular order each class, is the only way to obtain a thorough and solid education; and if this be wanting, nothing can supply its place. Wealth and position may command a servile respect while they last, but learning and culture are always and everywhere honored.

Dedication of the New College of the Sacred Heart, Watertown, Wis.

On Wednesday, the 4th inst., the College of Our Lady of the Sacred Heart, Watertown, Wis., was formally reopened and dedicated with impressive ceremonies to the cause of religion and education. The occasion was the completion of the new magnificent building which had been in course of erection during the summer months, and rendered necessary by the increasing number of students. The buildings were blessed by Very Rev. Provincial Corby, C.S.C., while great numbers of the clergy and an immense throng of the laity attended.

After the religious ceremonials, exercises were held in the great hall of the new college where addresses were made by Very Rev. Father Corby,

Rev. President O'Keeffe, and His Excellency, Governor Hoard. The Oration of the Day was delivered by the Hon. Judge Prendergast, of Chicago, who spoke for upwards of one hour and a half on the subject of "Christian Education." The necessity of religion in education was ably set forth, and the attitude of the Church toward the public schools—forbidding her children to attend them because of the want of this moral element in a secular training—was defended in a masterly manner. In conclusion, the speaker paid an eloquent tribute to the religious order who had assumed the direction of the college, referring in a particular manner to Notre Dame, "the Mother House," from which so many educational institutions have sprung throughout the land, and hoped that the future would be as bright and peaceful as the day which marked this happy opening—a wish which re-echoed and met with a fervent response in the hearts of all present. Judge Prendergast is one of the bright ornaments of the Catholic laity in Chicago, always ready earnestly and fearlessly to defend "the faith that is in him," and well deserves the success attending him in the pursuit of his profession, and the respect and esteem in which he is everywhere held.

The new college building is four stories in height, 125 feet in length and 85 feet in width, and, with the buildings previously erected, forms one of the largest educational institutions in the State. Its site is the most beautiful and healthful in the lovely city of Watertown, and commands a splendid view of the surrounding country. The College of the Sacred Heart now possesses every advantage for the student, by reason of its pleasant location and the internal arrangements and accommodations of the buildings. Under the able presidency of the Rev. John O'Keeffe, C. S. C., it bids fair to enjoy an uninterrupted era of prosperity. In union with many friends we hope that the auspicious opening will prove the bright harbinger of long-continued success.

In the Sneezeless Land.

MARQUETTE, Sept. 5, 1889.

Just as the water gets warm enough to be comfortable, just as the partridge is plumpest and the bobolink of poetry has become the red-bird of prose—when the watermelon is reddest and all things smile—school opens. Then the really unhappy people, though they seem happy, are the hay fever patients. These distinguished invalids cannot go to school, so they take their

flight in search of lands where the sneeze is not. They seem happy; but they are the most wretched of human beings.

Two of these distinguished individuals on their way to the Sneezeless Land met many students on *their* way to Notre Dame, murmuring:

"A sorrow's crown of sorrow is
Remembering happier things."

One of the distinguished individuals knew them nearly all. He had "prefected" them at some period or other of their existence, and they seemed to remember him affectionately. The other invalid became so used to this "prefecting" reminiscence that when George Washington's name was casually mentioned, he expected to hear the talismanic, "Ah, yes! I prefected him in 1752." The sad-eyed students passed on their way. And as Lake Michigan gave way to Lake Superior, the travellers felt that the sneeze was less mighty than the appetite. They were promised Historical Associations at Sault Ste.-Marie—vulgarly called "The Soo,"—but they were not visible. The "milk shake" which pervaded the place had probably driven them out.

Mackinaw, which they passed in the dark, had just been visited by Marion Harland and the Marquesa Larza. And one might as well expect to find an ecclesiastical relic after Professor Edwards had passed as to discover anything new on an island visited by those indefatigable visitors. Seriously, Mackinaw has some invaluable church records, but the steamer would not wait.

People at Sault Ste.-Marie warned the travellers against Marquette. It was a "hole." It seemed as if the voyagers were listening to a Chicago man talking about St. Louis, or a Minneapolis man dissecting St. Paul. "Hay fever? The people of Marquette did nothing but sneeze. They had no time to attend to business; grass grew in the streets; the inhabitants were dying daily, suffocated by the dust of copper and iron ore, etc."

Nevertheless, the invalids persevered, and they were rewarded. There can hardly be a more beautiful view anywhere than that offered by the approach to Marquette on a clear morning. Round-topped mountains arise out of the crystal waters of Lake Superior—waters so clear that one can see in their depths to a distance of thirty feet. Presque Isle, a combination of dark Northern foliage, and rocks colored with the glow of copper and the sombre tinge of iron, strikes the eye with its soft outlines. Far into the lake stretch the ore docks, —hardly second in strength of construction to

the locks at Sault Ste.-Marie. The streets near the docks glitter in the sun with particles of mineral—isinglass, gold, silver, quartz. Aloft in the distance towers Mount Mésnard, with its Norway pine, spruce and birch, and its winding paths, almost entirely arched over with hardy creepers and carpeted with the wild strawberry and clumps of fern.

The associations of Marquette, like the name of the city itself, are all Catholic. Mésnard is named from the indefatigable missionary of that name, and everywhere occurs the name of that Bishop Baraga, who is acknowledged by people of all beliefs to have been a hero and a saint.

The present Bishop, Mgr. Vertin, has built a cathedral of hewn stone—quarried near Marquette—which is most imposing. There are few Catholic churches in the country more massive or more solemn in outward appearance than this cathedral dedicated to St. Peter. It is a very consistent example of the Romanesque architecture of the Renaissance; it has the appearance of the traditional basilica.

The invalids soon became aware that there were students of Notre Dame in Marquette. Young Mr. Fry hospitably hailed them at once. Mr. Louis Riedinger—who was just in the act of putting his base-ball gloves into his trunk marked "Notre Dame," when he caught sight of them—descended on them. Then there followed a whirl of sight-seeing. They gazed at the speckled trout—beautiful creatures that could be killed no longer, owing to the game laws. A few nights before a bear had come into town from Presque Isle, lured by the smell of a boarding-house dinner—which shows how innocent and trusting the bears of Presque Isle are. Louis told the invalids of this; but no persuasion would induce him to say that he had killed a deer, though he admitted that a buck had whistled around his camp a few days before; nor had he ever caught a five-pound speckled trout. These things are mentioned as evidences of Louis's monumental truthfulness. There are few boys of his age and opportunities who would have refused to take advantage of the "tender-foot" when the question of deer and fish came up. It was delightful to see this truthful boy drive two fiery steeds through the narrow winding ways that lead to the haunts of the deer and bear. The invalids expected at every moment to find themselves in the lake, or frightening the deer from their haunts in the cedar and fern by falling among them, but Louis had a firm grip, and life is still worth living.

Back in the hotel, the invalids found that there were young ladies from St. Mary's in

Marquette. Who else would have thought of putting the Madonna of Carlo Dolce, in an exquisite ivory frame, on the Prefect's bureau? or of piling high the Poet's table with clumps of pansies? or of so decorating both rooms with fruits and flowers that they were things of beauty? Nobody but young ladies taught to make life beautiful by beautiful every-day example. And when the cards of the Misses Nester were found deep in the clustering geranium and golden rod, the invalids felt that they were among friends.

But a pause must be made. Arthur Nester awaits on a fiery steed to lead us to those hunting-grounds where the partridge in fear watch for the coming of mighty hunters. If the hunters do not sneeze and frighten the plump birds with the unusual sounds, there shall be tales of conquest heard by the pictured walls of Notre Dame which would make Nimrod, or B. M., blush. "Blush" is the wrong word, perhaps, for there is no record that Nimrod or his modern imitator ever blushed; but you shall hear anon.

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Books and Periodicals.

—With the September number the *Forum* enters its 8th volume, and its publishers announce that there has not been a single month in its career when it has not made a permanent increase in its number of readers. Its subscribers at the beginning of the 8th volume are fifty per cent. more than they were at the beginning of the 6th volume, one year ago.

—*The Catholic Youth* of Brooklyn, N. Y., on the verge of the ninth year of its existence, takes occasion to thank all its readers for their generous support, the writers who have gratuitously contributed to its pages, and all who have by word and deed helped to bring it to its present successful condition. It is especially indebted to the Rt. Rev. Bishop Loughlin, of the Diocese of Brooklyn, whose words of encouragement and approbation were the cause of eliciting the praise and support of others of the Hierarchy, and, no doubt, of securing the encouragement of our Holy Father, Leo XIII.

—*Scribner's Magazine* for September contains the opening chapters of a new serial—an exciting and patriotic romance of colonial days by Harold Frederic, the London correspondent of the *New York Times*; the last regular article is the successful railway series of twelve papers, which, after thorough revision, are soon to be published in a handsome volume; another of the Fishing articles, this time describing the picturesque Nepigon region of Canada; an out-of-door paper by W. Hamilton Gibson, with the

author's own illustrations; an end paper by the famous Irish leader, historian and novelist, Justin McCarthy; and other striking papers on literary, educational and military topics by eminent writers, with short stories and poems.

—*The Art Amateur* for September is one of the most attractive numbers we have seen of this thoroughly practical art magazine. Theodore Child has a critical review of Decorative Art at the Paris Exposition; and "Montezuma," in his "Note Book," gives some curious facts about the "Angelus" and other pictures. The colored plates are, as usual, excellent. "The Day's Work Done," one of these, is a sunny summer landscape, by Veyrassat, showing haystacks, horses and wagon, and haymakers resting. The other, which will be much liked by china painters, is a cactus design for a salad bowl decoration. There are several other china painting designs in black and white; an exquisite study of "Sweet Peas," by Victor Dangon; the second of the beautiful series of "The Elements," after Boucher, and a set of bold and striking designs for fret-sawn work, by Gleeson White, which are also well adapted for portière or curtain needlework decoration. There is a marsh-mallow design for an easel scarf for painting and embroidery; Professor Knaufft continues his profusely illustrated Pen Drawing for Photo-Engraving; the Orchid plate series; the "Crescent" salad plates; the practical articles on Flower Painting, Tapestry Painting, Illumination, Amateur Photography, are all continued, and there are lessons in Fret-sawing and Stamped Leather work, and "The Art of Making Smoke Pictures."

—The September *Century* contains a paper on Napoleon Bonaparte of unusual interest and importance, being contemporary accounts, by British officers, of the ex-Emperor's exile to Elba, his voyage to St. Helena and life on that island. Not the least valuable part of this record consists of the conversations here preserved with Napoleon on some of the most prominent passages of his career. The Lincoln installment is crowded with absolutely new material, and has to do mainly with Lincoln's triumphant re-election. The authors quote freely from unpublished MSS. by Lincoln, and their own letters and diaries. The sketch of Chase's career is continued to his death, and includes an account of his appointment as Chief-Justice. Apropos of the latter portion of the Lincoln history is the article by Justice Bradley of the Supreme Court on Chief-Justice Marshall, accompanying a rare portrait of the great Chief-Justice by the French artist, Mémin. An article appropriate to the season is Mr. Hamilton Gibson's ingenious and original study of butterfly and plant life, accompanied with illustrations by the author. This paper is entitled "Winged Botanists," and shows the remarkable botanical knowledge of the various butterflies in selecting allied plants for food in the caterpillar stage. The American artist, Mr. Wores, whose studies of Japanese life and landscape have recently

attracted so much attention in New York and London, writes appreciatingly and most interestingly of Japanese things, and the text is illuminated by reproductions of a number of his oil-paintings.

Personal.

—Bro. Leander, C. S. C., and Prof. M. F. Egan returned on Tuesday last after a pleasant trip around the lakes.

—Robert Anderson, '83, is now teaching in the department of Experimental Mechanics, in Stevens Institute, Hoboken, New Jersey.

—Rev. J. Frère, C. S. C., returned on Wednesday evening after an extended visit to the College of the Sacred Heart, Watertown, Wis.

—Mr. Emilius W. Morancy, of '72, was a welcome visitor to the College during the past week. He came to Notre Dame to accompany his sister, Mrs. V. McKee, of Versailles, Ky., who entered her three sons at the University.

—Prof. A. J. Stace returned from Paris on Thursday, and was heartily welcomed by his numerous friends. We are all glad to see the genial Professor once more in our midst, and especially to note the marked improvement in health with which he has been favored.

—Among the most welcome visitors to Notre Dame towards the close of the vacation were the distinguished Passionist Fathers, the Rev. James Kent Stone (Father Fidelis) and the Rev. B. D. Hill (Father Edmund). They spent about three days at the University, and expressed the delight and pleasure which their visit and the inspection of the numerous buildings gave them.

—We are pleased to announce that the Rev. D. J. Spillard, C. S. C., '64, will be associated with the College Faculty during the coming year. He will be Professor of Moral Theology and Assistant Prefect of Religion. During the past year he had been pastor at Richwood, Wis., and previous to his departure for Notre Dame was made the recipient of an address and a purse of \$100 from admiring parishioners.

—Rev. J. M. Toohey, C. S. C., Vice-President of the College of the Sacred Heart, Watertown, Wisconsin, celebrated his "Silver Jubilee," or the twenty-fifth anniversary of his ordination, on Sunday last, the 8th inst. The occasion was a happy one at his college home where numerous friends extended congratulations and best wishes. Father Toohey was for many years officially connected with the University of Notre Dame, and all here, as well as hosts of old students, rejoice with him on this happy occasion. The SCHOLASTIC unites with them in extending congratulations, and earnestly hopes that another and a brighter gem—the "Golden Jubilee"—will be set in the crown of a zealous and successful career in the sacred ministry. *Ad multos annos!*

Obituary.

BROTHER ROBERT, C. S. C.

On the 23d ult., BRO. ROBERT (Jacob Wagner) departed this life at St. Edward's College, Austin, Texas, after a lingering illness. For upwards of twenty-five years the deceased religious had served in the College Infirmary at Notre Dame, until a few years ago when failing health obliged him to seek a southern clime. Many an old student will learn with regret the sad intelligence of his death, and will not fail to breathe a prayer for the repose of his soul. May he rest in peace!

REV. M. J. HORGAN.

The Rev. M. J. Horgan, '68, Rector of St. Agnes' Church, Brighton Park, Chicago, died on the 7th inst. at his parochial residence. Father Horgan was born in Rockford, Ill., and was in the 39th year of his age at the time of his death. In 1863 he entered the University of Notre Dame and remained until 1868. During the years of his college life he distinguished himself by his talented mind and genial disposition which made him a general favorite. Shortly after leaving Notre Dame he entered St. Mary's Seminary, Baltimore, and began his studies for the priesthood. In 1875 he was ordained in Chicago, by Bishop Foley, and was appointed assistant Rector of St. John's Church in that city. After six years of fruitful ministry he became Rector of St. Agnes' Church, Brighton, and during the eight years of his pastorate he was more than ordinarily successful in the accomplishment of great good in behalf of the souls entrusted to his charge. The funeral took place in his native city, Rockford, where, in accordance with his request, his remains were laid to rest beside his mother. May he rest in peace!

—We extend our heartfelt sympathy to Prof. James F. Edwards in the loss by death of his father, Major Paul Edwards, of Toledo, Ohio. The afflicted relatives find their consolation in the happy fact that the deceased departed this life in the profession of the true faith and strengthened by all the holy rites of the Church. May he rest in peace!

Local Items.

—'89-'90 begins well.

—Stand by the SCHOLASTIC!

—The Class of '90 will number 25.

—The flag still waves over Sorin Hall.

—The "old boys" have returned in unusually large numbers.

—The collegiate department is greatly increased this year.

—The courses of Christian Doctrine were organized on Friday morning.

—Our friend John says he was *kicked* in the eye by a horse's tail the other day.

—There are prospects that work on the new Tailor Shop will begin before many days.

—A large department of Civil Engineering is among the features of the present scholastic year.

—"Mc" blew so hard on the lung tester that he turned black in the face. He has the strongest lungs thus far.

—"Dubuque" has returned with a certificate of dismissal from ball nines. He is to be found near the lung tester.

—Try the new lung tester at the *Salon à fumer*, the strength of your lungs thoroughly tested free of charge.

—The Philosophers will turn out in great force this year. Debates, essays, etc., will be manifold and interesting.

—The religious societies were organized this (Saturday) morning under the direction of the Rev. D. J. Spillard, C. S. C.

—In a week or two the Notre Dame University Cornet Band will be reorganized on a scale of greater magnificence than ever.

—Students on entering the office will notice a sign on one of the pictures near the northwest window. Read attentively and be persuaded.

—St. Edward's Park is the admiration of all visitors. It is surpassingly lovely this year. The State of Indiana has not such another beautiful spot.

—The resumption of electric illumination is pleasing to everybody. However, the inmates of the Presbytery are still patiently awaiting their turn.

—Prof. Egan and Bro. Leander returned to the college last Wednesday very much improved by their attendance at the Hay Fever Convention at Marquette.

—The Minims have now three Prefects. They not only exercise a careful supervision over the little gentlemen, but also organize games, etc., and make the recreation pleasant.

—We hope in a short time to have "our box" waving as of yore within the students' office, and that it will be liberally patronized with choice contributions, local and personal items, etc.

—The Lecture committee will conduct its operations on a somewhat different basis this year. It is proposed to have five or six lectures delivered, under the auspices of the various literary societies, by men of national reputation, whose names we shall give in a future issue.

—The interior painting and furnishing of the new Seminary building has been rapidly pushed forward, and will be completed in a few days. Mass was said for the first time in the new chapel this (Saturday) morning, the Feast of the Exaltation of the Holy Cross, titular of the Seminary.

—The opening of school has been the occa-

sion of Very Rev. Father General's renewing his accustomed visits to St. Edward's Hall. His unaffected, affectionate welcome to each Minim does a great deal towards making them feel contented and happy in their beautiful new home.

—The prospects for a fine base-ball nine and football team are cheering. In the field of base-ball two excellent new players from state leagues are on our student roll; while, as we understand, a catcher and pitcher of note are expected in a short time. As for football, the season is not far off.

—A beautiful bust-portrait of Washington was on exhibition in the college parlor on Thursday last. It is the latest work of Prof. Luigi Gregori, and intended for presentation to Mr. and Mrs. Clem Studebaker, of South Bend, whose silver wedding anniversary was commemorated yesterday (Friday) evening, and for whom Notre Dame entertains the highest sentiments of esteem and regard.

—A large and valuable painting on canvas was received a few weeks ago from Rome. It is one of Prof. Gregori's early masterpieces, and represents the principal part of the well-known "Dispute on the Office of the Blessed Sacrament," so admirably depicted in the "Raphael Rooms" of the Vatican. It is hung in one of the side chapels of the church, and will well repay a visit. We are promised an interesting and instructive history of the painting.

—Dr. Maurice Francis Egan's "Lectures on English Literature" (William H. Sadlier) are decidedly clever, and marked by good taste and vigorous sense. The lecturer has a habit of downright criticism which is refreshing, and his observations on the "æsthetic" craze are the more amusing because of the sincere disgust and scarcely restrained indignation which characterize them. His lecture on Tennyson is one of the most acute and illuminating; but every one of his eight papers is well worth reading. —*New York Tribune*.

—Prof. Gregori has nearly completed the life-size oil-painting of General Washington, designed for the new Catholic University at Washington, which will be solemnly dedicated next November. It is a remarkable work of art, and will, we are sure, attract the attention of the American public and be ranked among the finest portraits of the "Father of his Country." The artist selected his model from among the most authentic pictures extant, and has executed his task with all that beauty of coloring and attention to detail for which he is so distinguished. We shall have occasion to refer to it more particularly in a future number as also to its companion picture—the portrait of the Rt. Rev. John Carroll, D.D., first Bishop of Baltimore—designed for the same institution.

—Among the pupils of the Minim department this year is the son of Mr. Alexis Coquillard, of South Bend, with whom are associated

very interesting reminiscences of the early days of the University. It was Mr. Coquillard who, in 1842, then a very little Minim himself, directed Very Rev. Father General Sorin to the spot chosen for the founding of Notre Dame. He was the first, and for six months the only, student of the log school house which before a year had passed was discarded for a new college building. What a change has taken place since then! The unbroken plane of snow, or the savage wild, with its solitary log-house, is now the world-renowned Notre Dame, with its stately pile of massive structures, forming in itself a little town, the great home of religion and education. The young, ardent priest of 28 is also changed; but, richly blessed by Heaven, he is still active and vigorous, retaining, in a wonderful degree, the enthusiasm and mental power that have effected the wonders we now behold around us.

—The first regular meeting of the St. Cecilia Philomathean Association was held Wednesday evening, the 11th inst., with the Rev. Father Morrissey in the chair. The work of reorganization was begun by the election of officers for the ensuing session, the result of which was as follows: Director, Rev. T. E. Walsh; President, Rev. Father Morrissey; Promoter, Bro. Lawrence; 1st Vice-President, John Wright; 2d Vice-President, Geo. T. Weitzel; Treasurer, Roy J. Boyd; Recording Secretary, Fred W. Wile; Corresponding Secretary, Michael A. Quinlan; Historian, James J. Fitzgerald; 1st Censor, Louis J. Reidinger; 2d Censor, Geo. W. O'Brien; Sergeant-at-Arms, Ben. J. Bachrach. Messrs. Ray Healy, Lamar Monarch and Fred Schillo were admitted as members. The outlook for a prosperous society is exceedingly bright just now as the Junior department of this year contains better material, if possible, than ever before. The next regular meeting will be held next Wednesday evening, when the newly elected officers will deliver their inaugural addresses.

—Prof. M. O'Dea returned last week from a vacation tour through Europe. From Notre Dame he went direct to London and stayed two days to see "electrical people." Ten days were spent in Paris visiting churches, palaces, colleges and the Exposition, where he saw President Carnot, the Shah, King of Greece, "Buffalo Bill" and other notables. From Paris to Switzerland, stopping at Geneva, Lausanne, Berne and the lake district about Lucerne. He climbed some of the principal Alpine peaks, including the Righi, Pilatus and Mt. St. Gothard. From Switzerland, *via* Basel, by rail through Black Forest, to Baden and Heidelberg. At Mayence he took steamer down the Rhine to Bingen, Coblenz, Bonn and Cologne; by rail from Cologne, through Belgium, to Liege, Louvain, Brussels and Antwerp; from Antwerp he accompanied Prof. Stace to New York on Steamer *Rhineland*.

At Louvain, Prof. O'Dea presented an introductory letter from Notre Dame to Monsignore De Neva, Rector of the American College,

who gave him a most hearty welcome. The Monsignore inquired for some of his old-time friends at Notre Dame, South Bend and Niles, and invited the Professor to a splendid dinner with himself and Dr. Williamson, Prof. of Theology. The Monsignor then introduced Prof. O'Dea to Mr. Charles Schillo, an American student of theology, who accompanied him to the scientific departments of the various colleges, the equipment of apparatus, and facilities for studying special scientific branches (electrical, mechanical and civil engineering) he found fully equal to, and in many details, superior to the English universities.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Adelsperger, Blodgett, Berry, Brookfield, Blesington, Bovett, F. Blake, Bailey, Bunker, R. Bronson, H. Bronson, Cabana, Combe, Cassin, Chiera, Carroll, Cassidy, S. Campbell, J. Cooke, G. Cooke, W. Campbell, Dela Pena, Dillon, Dorsey, Delaney, Dacy, Daly, Dennis, Draper, Fitzgibbon, C. Flynn, F. Flynn, Fleming, Ford, Fehr, Fisher, Guillen, Goben, Herd, Houlihan, Herman, Hanrahan, Healy, Howard, Hackett, B. Hughes, E. Hughes, Johnson, Jackson, Jewett, Karasynski, King, Kearns, Keenan, Lesner, Langan, Lair, Lancaster, Long, A. Larkin, W. Larkin, Moncada, Mulroney, McGinn, Mahorney, Murphy, McCarthy, McDonald, McWilliams, McKeon, McAuliff, McKee, McAlister, McDonnell, O'Neill, O'Brien, O'Shea, Parker, Powers, Philips, Paradis, Pyplacz, Portilla, Quigley, Rebillot, A. Sinnot, Stewart, C. Sanford, L. Sanford, N. Sinnot, Sleiger, Schaack, Te-deus, F. Vurpillat, V. Vurpillat, Zinn, Mock, McPhee.

JUNIOR DEPARTMENT.

Masters Adler, Aarons, B. Bachrach, E. Bates, B. Bates, J. Brady, T. T. Brady, T. M. Brady, W. Brady, Benz, Burns, Bruel, Blumenthal, Bradley, Bos, Campbell, Crandall, Cheney, Cosgrove, Conroy, Case, Crotty, Cudahy, Delaney, Davidson, Dempsey, Dorsey, Elkin, Evers, J. M. Flannigan, J. H. Flannigan, Fleming, Fitzgerald, Field, A. Funke, R. Funke, G. Funke, Gnewuch, Gibbert, Gelach, Gale, Garrison, Girsch, Goodson, Gough, Hooton, Hull, Howard, W. Hasenfuss, Hambaugh, Hack, Hesse, Hahn, R. Healy, P. Healy, Halthusen, Hagus, Hannin, Heller, Inman, Jewett, Jacobs, Kearney, Keough, A. Leonard, J. Leonard, R. Lenard, Lansing, Lee, Lewis, Löwenstein, Mackey, Murphy, Maurus, Maher, L. Monarch, D. Monarch, Mainzer, Merz, Messick, McConnell, J. McCartney, E. McCartney, Jas. McPhillips, Jos. McPhillips, A. McPhillips, W. McDonnell, F. McDonnell, F. McKee, E. McKee, F. Neef, A. Neef, Nockles, O'Neill, O'Brien, Otis, Putnam, Priestly, Pendelton, Palmer, Pomeroy, Quinlan, Quill, Rarig, Robinson, Root, Roper, Regan, Riedinger, W. H. Stanton, W. E. Stanton, Spurgeon, Seymore, Seere, Soku, Snyder, Scherrer, Sutter, Talbot, Tetard, Tivnen, Ward, Walsh, Welch, Weston, Weitzel, Wright, Waise, Zinn, Zimmerman.

MINIM DEPARTMENT.

Masters Ayers, Ball, F. Brown, O. Brown, Blake, T. Burns, J. Burns, Barbour, Browning, Barner, Cornell, Crandall, C. Connor, W. Connor, Covert, W. Crawford, A. Crawford, Coquillard, Croke, Durand, Dench, Elkin, Evers, Eckler, T. Finnerty, W. Finnerty, Fischer, Falvey, Frankel, Fuller, Grant, Girardin, Gilbert, Henneberry, Hill, Krollman, Keeler, King, Klaner, Lonergan, Londoner, Lonsberry, Montague, Maternes, Marr, Matas, H. Mestling, E. Mestling, Myers, McGuire, McPhee, McPhillips, Morrison, Marre, W. Nichols, C. Nichols, L. Paul, C. Paul, Powell, Pellenz, C. Packard, J. Packard, Ronning, Stone, Sloan, Seidensticker, G. Scherrer, W. Scherrer, Trujillo, Vorhung, Vandercook, Wilcox, Washburne, Wever, Weber, C. Zoehrlaut, G. Zoehrlaut, Ziegler, O'Neill, Roberts, Thornton, H. Lambertin, C. Lambertin, Prichard.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The classes in French, German and Latin began regular work on Tuesday last.

—The literary societies will be organized next week when officers for the scholastic year will be elected.

—Miss Mary Ewing, of Columbus, Ohio, an old pupil and esteemed friend of St. Mary's, is spending a few days at the Academy.

—Thanks are extended to a kind friend for a generous gift to the library, namely, a handsome bound set of Thackeray's works.

—Miss Maud Clifford, who received a medal and diploma in the Graduating Class of last year, has returned to pursue a special course.

—The Minim department numbers members from all directions. Little Marie Egan, daughter of Professor M. F. Egan, is the latest arrival.

—On the Feast of the Assumption, High Mass was celebrated by Rev. Father French, who delivered an impressive sermon on "Christian Hope."

—Miss C. Miner, Red Cloud, Neb.; Miss L. Sweet, Miss A. Gordon, Elkhart, Ind., and Miss M. Rend, Chicago, all old pupils of St. Mary's, paid a short visit here last week.

—Every train bears new pupils, and many of the "old girls" have returned, bringing with them friends to swell St. Mary's list. In no better way could they show their interest and gratitude.

—Some are under the impression that studies are not commenced the first week of school. This is a mistake, for Monday morning, the 2d inst., at nine o'clock, classes were organized, and regular work was begun.

—The 7th inst. witnessed the arrival of the Colorado pupils numbering twenty-four. They report having had a most delightful trip, thanks to the indefatigable zeal and thoughtful kindness of Rev. Father Zahm.

—The quiet of vacation has been superseded by the sound of music from various instruments. Among them are the piano, harp, guitar, violin, banjo and mandolin; while vocalists and elocutionists vie with each other in adding their quota.

—Rev. Father Fidelis, C. P., Rev. Father Edmund of the Heart of Mary, C. P., South America; Rev. S. M. Yenn, Goshen, Ind.; Rev. T. Rafter, Bay City, Mich., and Rev. J. R. Teefy, Toronto, Canada, were among the late visitors at St. Mary's.

—On the Feast of the Nativity of the Blessed Virgin Mary, the Rev. President of Notre Dame University was the celebrant of the Mass, at which he gave a most interesting and practical instruction on the duties of students and the motives that should actuate them during the scholastic year.

—The genial smile of Rev. Father L'Etourneau will be missed by the pupils of last year. He has been called to the important post of Master of Novices at Notre Dame; but it is earnestly hoped that he will not withdraw his kind interest in his spiritual children of '88-'89, who will ever hold him in grateful remembrance.

—The Senior study-hall is more attractive than ever this year: plants and pictures add much to the beauty of the room, and visitors all declare it a most inviting retreat for a quiet hour of study. The Juniors, too, claim a pleasant hall, bright and cheerful—as, of course, those who occupy it will be; and, what is better, it is where they will not be disturbed by the Seniors.

—It will be a pleasure to all to learn that Professor M. F. Egan will deliver another course of lectures this scholastic year. Those who were privileged to attend last year's lectures know what a literary treat is in store for them; and Professor Egan is so well known, and his position as a critic and a writer is so well established, that new pupils also will appreciate this announcement. There are few institutions where such an advantage is afforded, and where an opportunity is given to form a literary taste founded on a sound religious basis.

—Among the visitors during the past few days were: Mrs. W. Krimbill, Crown Point, Wis.; J. Spurgeon, Aurora, Ill.; J. Murison, J. B. Lynch, Mr. and Mrs. T. Hess, H. W. Mestling, Mrs. A. Crandall, Mrs. F. Tyler, Mrs. D. McGuire, Mrs. J. Smyth, Mrs. W. McMullen, P. T. Barry, Mrs. P. Cavanaugh, Miss B. McNiff, Mrs. O. Burdick, Mrs. A. Kaspar, Miss M. Mullaney, J. Clifford, Chicago; Mrs. J. Milburn, Memphis, Tenn.; O. Kimmell, Ligonier, Ind.; Mrs. and Mrs. J. Leahy, Wausau, Wis.; Mrs. L. Pyle, Miss M. Bernhart, Attica, Ind.; Wm. Fosdick, Michigan City, Ind.; Mrs. Dr. Wood, Chama, New Mexico; Mrs. H. Cobbran, Denver, Col.; Mrs. L. Deutsch, Sedalia, Mo.; Mrs. J. Rennie, Stevens Point, Wis.; J. Fitzpatrick, Pittston, Pa.; Mrs. A. E. Schrock, Goshen, Ind.; Mrs. C. P. Reeves, Fort Worth, Texas; J. R. Cooke, Chicago; Mrs. P. McHugh, New York city.

Obituary.

The opening of the scholastic year is sad indeed, for we are called upon to mourn the loss of one whose very name awakens memories of unfailing kindness, generous sympathy and untiring devotedness. Dear, good, patient Sister Marcelline is no more! Her beautiful life of self-forgetfulness closed on Tuesday morning, the 3d inst., and in her death all whose good fortune it was to have known her, feel that they have lost a devoted friend. Charged with the difficult office of caring for the sick, to its duties she joined the gentle ministrations of mother and consoler. How many hearts have been gladdened by her kindness, how many souls

encouraged by her counsels and example, and how many lives made better by Sister Marcelline's self-sacrifice, is known only in heaven; but the tablets of earth bear testimony to much, for wherever are to be found St. Mary's pupils and friends, there also is an enduring remembrance of a life stamped with the impress of true Christian nobility. More than thirty years a religious, our dear Sister Marcelline had, in a manner, become identified with St. Mary's, and many a cherished memory of days gone by will be saddened forever by her death. One by one are those near and dear taken from us, and yet are they still ours in affection and in prayer. Yes, Sister Marcelline is still ours, for we can never forget her when we kneel before Him in whose service her life was spent, and who has promised His faithful followers an hundredfold here and life everlasting.

"Where the Brook and River Meet."

What a lesson is taught by the clear, running brook on its way to the sea! Let us follow its winding path as it laughs in the sunshine, or sends up crystal tears in spray over shady banks and nooks. Here, a ripple is touched by the sunlight, and the bright beam flashes o'er its face; there, a willow bends over its waters, and the sad rustling of its leaves changes the sweet music of the stream to a soft requiem over the blossoms that childish hands have torn from the stem and thrown aside to die. On, on it flows till before it lies the broad river; the tall sedges cling to the brook; the flowers beckon it back; the birds skim over the surface, and it is loth to go. A calm seems to come over it; but, alas! to be broken by the strong current which draws it in, where it is lost to view forever. Where the brook meets the river, there is read the secret of its journeyings, and there is felt the longing to know its future.

What more striking picture could be taken to portray the charms of childhood and to typify the fears and hopes of maidenhood, as real life stretches out in all its alluring beauty? As the flowery banks restrain the brook as it whirls and eddies, so the tender hand of a mother and the guiding force of a father curb the wilful child, and gently keep it in the path of duty. The teacher soon replaces the parent and school life flows on, the heart still carefully guided. Irsome tasks are in the course of that stream, child life; angry little storms sweep over its surface; clouds gather, and lo! there are tears; but sun showers are soon over, and youth passes on joyously, leading to maidenhood, where the brook and river meet.

School life is over, and its joys and sorrows are lost in the realities that come to all. A schoolgirl's lot, we must admit, is a happy one, for she is free from care and anxiety, has no responsibilities, and need think only of herself. 'Tis true, tempests rise from time to time, but they only serve to enhance the purity, innocence and beauty of her soul. She sighs for the day when she may discard youth's mantle; but far too soon does she stand on the threshold of womanhood; she hesitates, for, as a maiden, all nature smiles and beckons her to gladden life with her merry laugh and sunny spirit. But why is it that this particular era in life is so charming? As the opening flowerbud is lovelier than the full-blown rose, so is maidenhood more beautiful than womanhood. Then the heart is touched at sight of the unfortunate; the young girl is alive to new thoughts and objects which open to her a vast field of knowledge; serve to develop the intellect, and form the workings of her mind. She lives in an ideal atmosphere, builds castles high in air, and the hues in which her fancy paints the world are bright indeed. To all around her does she impart the beauty and innocence of her own thoughts; hence a charm lingers about her, delicate as the violet's perfume. Touchingly has Longfellow written of the maiden's power:

"And those smiles like sunshine dart
Into many a sunless heart,
For a smile of God thou art."

But why does she with reluctant feet stand at womanhood's threshold? She knows the future is before her, and through the mist that hovers over the river of life she can discern but dimly what it holds. The mist is tinged with the radiance of youthful fancies; but what lies beyond, is it weal or woe?

As the bud holds the promise of the flower, so does maidenhood hold the power to make womanhood noble and glorious. Counsels, worthy examples, influences elevating in their every bearing, are around the young girl, and upon her depend their effects. The voice of a mother's love directs her and whispers with the poet:

"O thou child of many prayers!
Life hath quicksands, life hath snares;
Care and age come unawares!

"Bear a lily in thy hand,
Gates of brass cannot withstand
One touch of that magic wand.

"Bear through sorrow, wrong and ruth
In thy heart the dew of youth,
On thy lips the smile of truth."

LILY VAN HORN (*Class '89*).